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The names of the various national and international Student Movements affiliated to the Federation and also the addresses to which correspondence should be sent are printed on the third page of this cover.

THE STUDENT WORLD

A quarterly magazine published at 16 Boulevard des Philosophes, Geneva, by the World's Student Christian Federation

JOHN R. MOTT, *Chairman*

VOLUME XIX October, 1926 NUMBER 4

Editorial

This present number of the "Student World" is devoted to the researches and discussions of the Nyborg Commissions. It does not attempt to give a report of the General Committee Meetings, but rather to show the mental and spiritual strivings which are behind what often looks like the simple straightforward task of the Federation. When once we were embarked upon the deep seas of Interconfessionalism, Evangelism and a Social Programme with an International and Interracial chart, we discovered perhaps more than any one anticipated how long this voyage must be, and how carefully equipped and directed. With repeated emphasis came the plea for creative thinking. Each generation of Christian students must think out its position, that it may be able to give a reason for and a witness to the faith that is in it. Again we have heard the constant cry that we have no words in which to express the faith of this generation. Old symbols and phrases have lost their power to grip the mind of youth to-day. There is a hunger for the truth. There is a quest for the large freedom in life which comes only from finding truth. Groups of students everywhere look to the Federation for an interpretation of life which need bring them no fears for their scholarship nor for their faith. They ask a positive Christian message which will face the facts of science and the facts of life with a challenge. Exclusiveness of every kind in a Christian group is repulsive to the thinking men and women of our universities. So the task of

the Federation is to prosecute a campaign of active evangelism among students. It must aim to do this in a spirit of large fellowship between Christians of all lands. There can be no part of life excluded from its influence. Its message must promise a power that reinforces not merely a section of life, but life in all its expression. Hence it must find a place for devoted service to the needy student. Evangelism, Interconfessionalism, International Student Service as conceived in the records which follow, comprise the super-human task of the Federation. From Nyborg we go forward to our world venture with clear plans to confront this task. A Pacific Area conference will be assembled in 1927 and a Conference in India in 1928. Plans for tours of secretaries and special visitors include within two years practically the whole field. A Chinese Student Secretary is to be secured to work among his fellow-students in Europe. An additional secretary has been added to headquarters for administration and literature. We face the next two years with a daring task and high hopes.

A Christian has been described as a person who is on the earth to do impossible things in the power of Christ. Among the functions of the Federation, Dr. Mott has included that of " solving some of the gravest problems of our generation, problems which call for international and world-wide cooperation, such as the Race Problem and the problem of drawing together the Christian Communions ; to impart vision to absorbed and isolated Movements ; to communicate a spirit of reverent appreciation, of loyalty, of unity, of faith and of adventure ; to develop a world-wide student fellowship in Christ. " This does look bewilderingly impossible. It all is impossible — without God. But in Him anything is possible.

Note. — Mr. T. M. Haslett, who has been responsible for editing the four numbers of the *Student World* for 1926, has now given up this work in order to go to China to prepare for the Pacific Area Conference which the Federation is arranging to hold there in 1927.

The responsibility for the editorship af the *Student World* will hence forward be in the hands of Miss G. Quin, Publications Secretary, under the direction of the General and Administrative Secretaries of the Federation.

PART I

EVANGELISATION OF THE UNIVERSITIES

SCOPE OF THE SUBJECT

National Student Christian Movements and the Federation owe their creation and development to men and women who have believed that the Way of Christ is the Way of Life. Their experience has compelled them to arouse in others the will to turn to God through Christ as the source of life for people of every race and nation, and at all stages of their development our Movements have been built on this missionary foundation.

Students in the universities to-day are plunged into a turmoil of conflicting philosophies and religions. The comparative study of religion has shown that other religions as well as Christianity have a spiritual experience. The question is raised as to whether one religion is not as good as another. For some, Christianity is, in the main, a moral code, for others it is a personal experience of God, with little or no relation to the life of society. There are deep divisions between Christians over the definition of the Christian faith ; to some the claims of science seem irreconcileable with the claims of Christianity. Psychological analysis has shaken the belief of many in the validity of religious experience. In Western as well as in Eastern lands, non-Christian religions and non-Christian philosophies of life claim the allegiance of students. In some countries youth is being gripped by theories of society which are definitely anti-religious. In Russia, for instance, a generation is growing up steeped in a positive atheism. The failure of Christian people to establish just social relations and to end strife between nations has alienated socialist and labour groups. The uniqueness of Christianity as the Way of Life is challenged on many sides.

The attempt to answer some of the momentous issues here involved, leads into the heart of the subject which comes under the somewhat suspect title of " evangelisation ". Regarding this as the major theme of all Federation work, careful preparations had been made to have it treated thoroughly and constructively at Nyborg Strand. There has long been a growing sense of need for a coordinated plan of evangelisation throughout the universities of all countries within the Federation. Delegates came with a quest for a message in face of a situation which they had previously studied, each in his own country. Groups had been at work throughout the field on three main questions : (1) Hindrances to faith ; (2) Hindrances to full allegiance to Christ ; (3) In view of the results of this survey, what is the task and message of the Federation?

This enquiry falls naturally into three parts.

I. Evangelisation in the University Community.

Is it our aim to lead every student in our universities to be a member of a Christian community? In other words, do we believe that in Christianity is the Way of life for all students?

This leads to a study of the following subjects :

1) Our willingness as individuals and as groups :
   a) To dedicate ourselves to working for a Christian University community.
   b) To co-operate with the Church and with other individuals and groups striving for the same end.
   c) To see that every student has the opportunity of hearing what Christianity is and what membership in a Christian community involves.
   d) To discover the definite action required of us to-day, if we are to be faithful in giving ourselves to making our universities into Christian communities.

2) A comparative study of Christianity and of non-Christian religions and philosophies of life espoused by students in your country to discover whether Christianity includes and enhances the positive truth inherent in these religions and philosophies.

3) The discoveries of science and psychology and their bearing on the validity of Christian experience.

4) The ethical basis and moral demands of Christianity on the individual student and on the Christian Movement.

5) The Movement and its members as channels through which the spirit of God may work, with a special consideration in this connection of the place of worship, — corporate and private — in the life of the Movement.

II. Evangelisation in the National Community.

How far are we as Christians and as members of a Christian Movement responsible for the amelioration of the social order and for creating out of antagonistic elements a harmonious community in which justice and charity shall prevail? Here, we study the following subjects :

1) The creation of a spirit which makes possible the frank and fearless consideration of difficulties by social groups who do not normally meet.

2) Work through the Church in the community.

3) The special responsibility of the Movement for religious work in the community :

a) In schools.
b) With other groups of youth.
c) Evangelistic missions of students.

4) Work in connection with education.

a) Is there intensification of social, racial and international strife by teaching in schools?
c) Remedial work for children.

5) How to achieve a more intelligent understanding of the industrial order.

6) The responsibility of Old Members.

In our Movements.
In the Church.
In country life.
In industry.
In the professions.
In Government.

III. Evangelisation and the Universal Community.

How far are we as Christians and as members of a Christian Movement responsible for working for the spiritual unity of mankind? This takes us into these topics :

1) The creation of a spirit which makes possible the frank and fearless consideration of difficulties between groups of people who have hitherto been separated by barriers considered insuperable, such as race, colour, politics, religion.

2) The responsibility of the Movement and its members for Christian missions, both the recruiting of missionaries and their support.

3) The special racial and international questions facing your country and the part of the Movement in seeking for a solution.

4) The causes of war and the destruction of these causes.

5) The discovery and establishment of Christian standards in government and business dealings with other countries.

6) The immigrant and the foreign student.

7) Co-operation with other National Movements in working for a universal spiritual community.

FACING THE ISSUES

The Report on Evangelisation was presented by Mlle de Dietrich, who had been responsible for a very thorough piece of work in its preparation. The main points are contained in the following statement :

Obstacles to Faith.

We learn that although obstacles of an intellectual character certainly exist, they are not *the* predominant factor in most cases.

Pure intellectualism is the difficulty of a very small minority ; and even then it takes the form rather of a crisis through which the young student normally passes at the beginning of his University career.

A far more usual attitude is that of absorption in a special subject, and of systematic banishment from the mind of preoccupations of a general nature, in order to concentrate more fully on the immediate

goal. This attitude is often necessitated by the financial position of the student, and by the desire and the obligation of bringing his studies to a satisfactory conclusion as quickly as possible, and by the fear of being disturbed and losing his peace of mind if once he begins to think. We must never disregard the fact that the tacit watchword of many students is to live from day to day and to extract from the present all the pleasures it brings without looking further ahead.

A Swedish report points out as one of the great and essential obstacles to the evangelisation of university youth the " state of *psychical fatigue*, which is one of the predominant features of our time. " This seems to apply *only* to Europe, but to the *whole* of Europe. This fatigue is perhaps partly responsible for the attitude which we noticed above. It creates a kind of indifference, and even distrust, with regard to any ideals which are too absolute ; for the pursuit of an ideal implies an effort, for the attainment of which time, courage and faith are lacking. This lassitude often seems to us to engender an excessive pessimism as to the possibilities of human effort ; a too resigned acceptance of the existing state of things, as if it could never be otherwise. And one must not be surprised that a tired generation, when it sets out to seek for positive solutions, very often seeks them — in religious as well as in social and political matters — in realms of authority which provide a ready-made framework for its action and thought.

Extreme specialisation, material worries, the desire to succeed, love of passing pleasures, fatigue, such, — in short — are some of the elements which result in the fact that for many students — probably the majority — the religious problem is not taken into consideration, or at least, not seriously so. This apparent indifference, however, may cover a great deal of suppressed anxiety — voids which one would not admit, even to oneself.

For those who consider the religious problem, the difficulties consist less in this or that particular intellectual objection than in a general attitude towards life, an attitude made up of intellectual relativism, moral agnosticism and love of life in every form.

The intellectual objections do not bear so much on the existence of God as on the possibility of religious knowledge, on the objective reality corresponding to subjective religious experience ; on the Christian conception, considered anthropomorphic, of a personal

God, on the revelation of this God in history, and His intervention in the life of the individual ; on the absolute value of Christianity ; on the legitimacy and objectivity of moral postulates.

Scientific materialism, so far as scientific doctrine is concerned, seems to have given place nearly everywhere to a more limited and precise conception of the rôle of mathematics. That is to say so far as doctrine is concerned — for there exists a materialism of facts, particularly noticeable among medical students, constantly faced with the problems of physical life. Positivism, in so far as it is an attitude of mind, an implicit negation of all that is outside the realm of the senses, still exerts a marked influence in many countries. It must be noted that in these matters, the evolution of circles possessing a true philosophic culture always precedes that of those less well-informed, and more given to the confusion of methods and proper spheres.

The various schools of criticism have sapped the basis of former scientific dogmatism ; they have exerted a liberating influence on contemporary thought ; but the relativism which characterises them has in its turn become a school of scepticism. If scientific experience has no relative value, is it not the same with religious experience? Can the latter attain reality in itself? Psychology and sociology, in submitting the fact of religion to analysis, in showing it as subject to the laws of evolution, seem to denote its place in the order of natural phenonoma. Doubtless, there are eminent psychologists who will admit the existence of a creative element — human or divine — in the sequence of cause and effect. But others — no less eminent — sustain the argument of psychological determinism, in which theory they are well supported. Many indeed, without going to this length, eliminate the idea of human liberty and of divine transcendance, by the mere fact that they do not feel the need of it in order to account for the psychological reality submitted to their investigations.

We are faced with a philosophy and psychology of development, in which the idea of a transcendant and unchangeable God is to some extent inconceivable, and the least one can say is that if He exists, He is unknowable.

All contemporary religious thought is saturated — consciously or unconsciously — with immanentism. This tendency to immanentism is further involved with a pantheistic mysticism, inspired by Oriental thought, which partly explains its success in the West.

Our time being tormented with religious aspirations, we see springing up a multiplicity of sects and spiritualistic movements, more or less impregnated with Christian influences, though clearly hovering on the borderland of Christianity.

The result of all this is an incontestable confusion of ideas. There seems to be a shifting of ground, even in Christian circles. The absolute value of Christianity is questioned. The message and the personality of Jesus Christ Himself are a question of time and space ; they belong to the realm of history. The revelation which Jesus brought into the world, how could it be absolute and definitive? These very terms " absolute " and " definitive " — have they any meaning? Is not historical knowledge the most relative, the most contingent of all?

There is thus the same uncertainty with reference to the person and rôle of Jesus as we notice with reference to God. This uncertainty becomes further involved by secondary obstacles due to a special theology. In some circles too great stress has been laid on the divinity of Christ — in others on His humanity, the result being incomprehension in the first case, and insufficiency of message in the second.

Here, more than anywhere else, the difficulties of a theological nature are intensified by moral difficulties.

Students of to-day are positive ; they insist on judging a tree by its fruits. The inefficacy of Christianity in the international and social order, the frequent alliance of ecclesiastical powers with the forces of reaction, form an objection which is too frequent and well-known for further comment to be necessary.

But it is on the other hand necessary to recognise, in Europe at least, that there are among students strong reactionary tendencies, and that nationalism also can often be an obstacle to the acceptance of the Gospel, in cases where its requirements are clearly understood, which is unfortunately too rare. It must also be recognised that the critical attitude towards the Church is much less widespread than a few years ago. Never perhaps, has the religious problem occupied such a large place in profound literature, nor been treated with so much sympathy. The student follows this movement with interest. Often, however, he takes no side.

He takes no side on account of the moral agnosticism which makes him recoil before the absolute requirements of Christianity. He admires it from without ; he recognises its validity for others.

He sees in it a beautiful but limited aspect of life. And he refuses to be limited, or he shows his preference for other aspects of life : literary, scientific, artistic.

Desire to drink at all sources, and deprive himself of no enjoyment ; self-indulgence ; love of art for art's sake, of intelligence, cultivated for its own sake, fear of decision, of making a choice, which, even if happy, would be in itself a limitation, there is all this and doubtless much more in the expectant attitude which many young people maintain with regard to Christianity.

This refusal to choose the narrow way is due, to a great extent, to what the apostle already calls " the pride of life. " It is due also a great deal to misunderstandings, misunderstandings caused by the narrow, one-sided way in which Christianity, especially in certain Protestant circles, has been presented as a " moralising ", as a negative " Thou shalt not ", which is the sign of the Old, not of the New Covenant, instead of being presented as a message of life.

It is characteristic of the present crisis that when the student ranges himself definitely on the side of Christianity, he frequently turns towards the most traditional forms of faith : towards those which offer armour for his thought, a framework for his actions, those which, through the beauty of their services, respond to his mystic requirements, in other words, those which, through the fixity of their doctrines, the strength of their tradition and discipline, the plenitude emanating from their conception of life, wrest the soul from the fluctuations and uncertainties in which it has been struggling and anchor it, once for all, to an unchangeable order, to the absolute. Precisely because they live in an atmosphere of religious, moral and intellectual relativism, the students of to-day are hungering and thirsting after positive certainties, which escape from the surrounding subjectivism. And this explains the return of some of the finest youth towards those forms of thought which, some years ago, one would readily have considered as absolutely obsolete : the Neo-thomist movement in the bosom of French catholicism, neo-Calvinism and " fundamentalism " among Protestants. All are doctrines which have this in common, that they declare themselves objective, that they have recourse to exterior authority (the Church or the Scriptures), that the fundamental articles of faith are removed from individual caprice, from fluctuations of feeling, from that " religious experience ", which has often been subject to caution.

Doubtless the motives of this evolution are of unequal value. Doubtless, this in only the case with a minority, but a minority which lives and thinks, and it is a symptom which cannot be neglected, if one would understand the crisis through which our times are passing and try to help them to emerge from chaos.

The Task of our Movements.

What then is the task of our Movements, and how can they respond to the anxieties and aspirations of which we have just spoken?

In the first place, what do we understand by " evangelisation "? One of our correspondents asks himself the question and remarks that the word is in little favour among students, for it immediately suggests a crude and wholesale method of proclaiming the Gospel message.

Perhaps one might say there are two ways of propagating our faith : one by " *conquest* ", the action of intense propaganda ; the other by *radiation*, by the force of attraction which every living being exerts on his surroundings... Some Orthodox Russian circles give us a typical example of this second form of action ; as to the first, it has been practised *with vigour* in the Federation. It is not so much used at present. Is this a lack of vitality?

This lack of the spirit of conquest seems to be attributable to two very different reasons.

The student of to-day distrusts the emotional element inherent in the Revivalist meeting. He objects to having his heart or his conscience taken by surprise ; he wishes to found his decision on reason, and will only engage himself wittingly. Being little accessible to enthusiasm, he scarcely understands it.

On the other hand, and this second motive is more serious, missionary effort implies on the part of him who carries it out, a strongly established conviction. Some of our Movements, however, are composed essentially of *seekers*. The Federation suffers the *counter-effect* of the crisis through which our age is passing ; it becomes acquainted with its fluctuations and uncertainties. It is natural and normal that its members should participate in the travail of soul of their generation ; otherwise, they would be cut off from the realities of life. In many cases, our students can only point

out to their comrades the direction in which they believe light is to be found and ask them to accompany them in the search, and it is the only truly honest attitude which they could adopt. Far from pretending to guide others, they ask to be guided themselves. And we have not alway the wished-for guides to offer them. Under these conditions, dare one speak of outside evangelisation?

It is therefore first of all in our Movements that an intellectual and spiritual effort becomes necessary. And the difficulty will often be to find men who can help our members in this effort of thought. The evolution of the last few years has been so rapid that an almost impassable gulf seems to have opened up between the mode of feeling and reasoning of the youth of to-day and that of their elders. And in order to be of help, understanding is necessary.

Finding Truth through Serving.

If religious action is difficult for the students of to-day, should it not be at least possible to suggest social work to their ambition? Will they not learn to know themselves in serving others, in getting outside themselves and serving an apprenticeship to the general good and so discover the true secret of all action, as of all life?

This is true perhaps in many cases, and our Associations have much to gain from social co-operation with working-men, such as has been attempted in many countries, or from work such as that of the International Student Service. The fact remains that the student has only limited time at his disposal, and that it might be a danger to his later development if outside engagements absorbed him before he found himself. A balance is necessary and often difficult to discover.

To respond to the needs of the time the Federation must bring to students something more than a philosophic system; something more than a doctrine, however beautiful, something more even than a simple message of international and social brotherhood. It must bring Christ Himself in His creative fullness, not partial solutions, but a new point of view from whence all things will appear in a new perspective, ordered according to the will and glory of God, not according to our ambitions and desires. It needs to re-think and re-live the great mystery of the Incarnation, in the light of which all

other mysteries become clear... " What Europe wants ", says one report, " is that God's reality shall break through. "

Not only Europe but the whole world asks to be brought into the presence of the *reality of God*. In Christ, the true nature of salvation is revealed to us as being fulfilment, transfiguration of all our life, all the life of this world, all the joy of creativeness of this world. The wonder of this world is just that God can *come in full* into each individuality, that He may be all in all....

The vocation of the Federation is to be an embodiment of the reality of God in the heart of the University, a " demonstration of spirit and of power ", a centre of prayer and love, radiating, developing in service.

EVANGELISM AND THE STUDENT OF TODAY.

Extracts from a Paper Read by Hugh C. Warner.

Let me speak of some of the more obvious characteristics of student thought to-day in relation to the subject of evangelism. At the outset we are met with a revolt from the word itself. Evangelism is a word which finds no place in the sympathies of the mass of students. They recoil from it, often for reasons they cannot explain. To many it typifies a system of thought which they feel they have outgrown, — a method of short-cuts alien from their self-respecting intelligence, where emotion seems to play its part to the exclusion of other sides of their nature. If we are to be faithful to the attitude of students to-day, we have first to re-discover the meaning of the word, and re-translate it into terms of twentieth century thought. There is a suspicion that often those who use the word most are least sure of what it means.

This question of phraseology is not as unimportant as it may seem to some. It is indicative of a very great deal that is paralysing the presentation of the Christian Gospel and perverting its true nature in the eyes of many. For so long as Christianity is made to appear chiefly the accepting of formulas, it remains dead and uninspiring to the seeker. It neither challenges his interest not stands in any significant relation to himself. It is the " why " and " how ", not only the " what " that the student seeks.

No slavery is more demoralising than intellectual submission to the symbols of language. We must be more openly prepared to share our discoveries of God in Christ in language understood by our hearers, utterly divorced from the too common spiritual snobbishness of the well-intentioned. We must know what we mean by " evangelism ", " conversion ", " bringing a man to Christ ", " Reconciliation by the blood of the Cross ", " Born of the Spirit ", the " Fatherhood of God ", and all the traditional language of Christianity. We must weigh the risk of re-interpretation against the risk of total alienation from the Christian Church of the masses of to-day.

But why this recoil from traditional formulations of the Christian faith? I wish to suggest the answer which I believe very real. — Who are the men and women who recoil? In by far the majority of cases they are people whose introduction to Christianity took place in the schools before their entering college. In their schools religion was in some sense " official ", presented in the convenient language of Christian tradition, offering them very little insight into its meaning in terms of life and common interests. The result has often been a " school religion ", an incident in a full curriculum. Then the young student goes to college, is flung into the midst of new experiences, is buffeted by massive intellectual forces, and finds himself carried by a tide which sets in the direction of new lands to explore, in literature, science and art. Religion has been presented to him in his earlier years as a complete and satisfying system, — the possibility of anything like exploration in regard to it is wholly foreign to his ideas of it. What he has learnt of other subjects at school he comes to understand is meagre to a degree, and soon he has left behind him the goals of schoolboy ambition, reaching out after greater conquests. He soon learns of the interrelation and interdependence of all those branches of knowledge to which he was but half introduced when at school. He is challenged by theories of evolution and relativity and is confronted by the laws of science. He is driven — unconsciously or not — to co-relate the items of his knowledge and fit them into one system until the process becomes a habit of mind. Exploration into the field of philosophy will have left him convinced of the necessity of logical thought and have given him a " divine discontent " amounting to uncertainty about those things hitherto believed most sure. The result is a temporary flux,

often a losing-hold of the great facts of life, — a hopeless scepticism. To bring order into the chaos is inevitably his first endeavour. He is driven to seek a more thorough philosophy of life ; he has to build up from the bottom on foundations that will bear the strain. And the religious element in his mind when he comes to this point of intellectual reconstruction is still, for most, the dwarfed " Christianity " of his school days. At school he was never taught to believe that there were discoveries to be made in religion as in every other realm of thought. Bigger and wider interests claim his time and attention, he becomes indifferent to religion.

This all leads us to recognise a strong characteristic of the best thought of students to-day. Their intellectual environment has made their minds markedly synthetic. The spirit of departmentalism is alien to them — all knowledge must find a place in some logical scheme. They have a strong aversion to accepting this or that simply " on authority ". It is the healthy wish to make knowledge an integral part of oneself ; no superimposed system of data, but an intellectual unity in one's system of thought.

All this has surely but one meaning for leaders of Student Movements where such processes are going on. Old methods of presenting Christianity must be drastically and frankly examined in the light of considerations such as the above. Doctrine above all must be revealed in all its dazzling and challenging attractiveness. Instead of preachers the need is for co-operators.

There are many men and women who have reached spiritual heights far above the student. The call is for their co-operation as fellow-seekers. They must be willing to descend from the mountain tops into the valleys of doubt and difficulties. For every student there is much brushwood to be cleared before he can begin the climb. It is here that he needs most help from those who claim to have climbed higher than he.

In perhaps the majority of National Student Movements the great need is for a more thorough and frank " apologetic " study of Christianity along the above lines. Step by step, student and senior friend together should be building up the intellectual superstructure of religion, seeing its rationality, and working out the meaning of faith as the further step which risks all to discover all. To many, faith appears the Christian's funk-hole to which he retreats when

driven into a corner, — seldom as the highest kind of insight into the true nature of knowledge and spiritual understanding.

This does not imply arid intellectualism — it denies it. It demands that every Student Movement should openly stand for the frank co-operative exploration of the whole of Life and offer a solution in terms of Divine Revelation, — a revelation, however, which works through the understanding and the experience of students themselves, as of all who come " to know God. "

POINTS FROM THE DISCUSSION

In presenting her Report, Mlle de Dietrich said that the question of Evangelisation went to the very core of the vocation of the Federation. It had been founded in order to group together Christian students, to attract their non-Christian comrades and win them for their cause, and here she included the Missionary Movement, whose duty it was to carry the Word to those who had never heard it. The slogan of the Federation, some ten or fifteen years ago, had been the " evangelisation of the world in this generation. " The Federation on the eve of war had appeared more as an organ of conquest, but from the recent discussion it had been apparent that the term " evangelisation " now stirred up defiance instead of inspiring confidence. It appeared to most students as a means of conversion, it made an appeal to their emotions, and so they hesitated to express their innermost feelings or to expose their doubts, and instead adopted an attitude of reserve. Did this imply that the Federation was no longer true to its original intention? Was there a real decline in the Missionary spirit? Some of the members of the Committee were inclined to think so, and were accordingly uneasy, but she could state that never before had there been such a thirst for Christianity and spiritual reality.

An idealistic tendency had shown itself in Europe directly after the war ; the same tendency was now to be found in North America and in parts of South America, a tendency to grant the person of Christ an important place, but to reject organised Christianity, and to mistrust dogmatism and ready-made beliefs. It was a pragmatic, experimental and subjective tendency. In some parts of Europe and particularly on the Continent a return to more systematic and objec-

tive thought was noticeable. It was accompanied by a tendency to give the person of Christ the central place, to return to the Church as to an accepted tradition. What, in the face of this attitude, was the Mission of the Federation ?

1. The Federation must help the present generation of students to extricate themselves from the disturbed intellectual state from which they were suffering.
2. It must save the student from himself by revealing Christianity as a means to salvation — a power to transform man entirely and the whole man.
3. It must train leaders who, by their strength of personality could gain the confidence of the student.

And what was the part of the student in the face of these functions? Was there any co-operation possible between those who were seeking and those who had advanced a step further?

Mlle de Dietrich concluded by stating that her remarks and the Report were based chiefly on data collected in Europe. After the discussion they would probably view the problem from a more universal standpoint and could then supplement the Report.

Mr. Okumura of Japan, said that the Eastern religions had been stimulated by the struggle against Christianity and were regaining some of the influence lost in the last five decades. This placed new tasks on Christianity :

1. At present Christianity was taught in schools like history or philosophy ; the great need was to teach the " reality " of Christ.
2. National life needed moulding in accordance with truly Christian principles. The test of Christianity was to be found in the attitude towards social questions, property etc., of those who professed it.
3. Christianity must detach itself from foreign imperialism, which was opposed to its principles.

Professor Braga said that the great difficulties in Latin America lay in the indifference and even hostility towards religion and in ignorance of the Bible. Until recently the Bible had been quite unknown ; the position was improving, but it was still very necessary to make the Bible more attractive, as in it alone was to be found the

true message of Christ, and a solution to social, racial and intellectual problems. When studying how to approach students, one must not forget that only those who had deep conviction could bring Christ to others. In Latin America many of the indictments of Christianity result from a misunderstanding of its real nature, as misrepresented by a backward Church.

Mr. Leumg said that Christianity was regarded in China as a foreign religion. The modern scientific spirit has discredited dogmatism. There is a logical demand for application of Christianity to personal and public life.

Mr. Paul said that God was working in India, not only through organised Christianity, but very much so outside it and in some measure in spite of it. A preparation for the Gospel had been going on in India for more than forty centuries. To confine one's attention to recent times, during the past hundred years four great religious Movements had been evolved in India, all of them essentially Hindou, and yet clearly a step towards Christ. The Ramkrishna Movement, which was so emphatically Hindoo, devoted the whole month of December to a study of the life of Christ. Their magazine at Easter paid special attention to Christ.

Mr. Maccune said we must face what was a crucial question with the students of India. Too often the exclusive sign of being evangelised, was that of joining the Church. Many students complain that they do not find in the Church the embodiment of the living spirit of Christ. Sometimes they do find this thing outside the Church. What seems to them to matter is something more vital and deeper than anything they find in the Church. Is the Federation going to ask the student first of all to identify himself with this, or with something bigger that has come all down the ages? Is the Federation going to confine itself to the history of the Christian Church, or to the history of the good?

Mr. Bruce Curry said the main difficulty in the United States was the prevailing materialism, the desire to pass quickly through the university and obtain well-paid posts, and the result was that beneath a surface of indifference lay unceasing restlessness and dissatisfaction.

In further discussion it was maintained that the former message of evangelisation, as delivered by the Federation, did not meet present difficulties, the dogmas of the older generation were not in harmony

with what was taught to-day. The present generation of students found the question of evangelisation foreign to their way of thinking ; they wanted to face facts, not emotionalism ; life had to be explained logically, and until this was done, the present state of unrest — due largely to what Europe has gone through in recent years — would probably continue. Cynicism, refusing to receive the Message, was the inevitable result. Students wanted a new interpretation of the Gospel, one that met their intellectual needs ; the attitude of the Church was not sufficiently clearly defined.

THE MESSAGE OF THE FEDERATION.

A subsequent session on the Message of the Federation brought the charge that the Federation, as such, is doing less thinking out of its position than either the Catholics, Protestants, Atheists or Communists. On the other hand it was shown that while students are against authority which tries to make them stop thinking, they are accepting all sorts of authority on religious doubts.

One of the main tasks of the Federation must be to produce the right kind of seekers. Can a seeker be an evangelist? If he has found something himself and believes there is more to find, then he can be both a seeker and proclaimer of the Gospel. The old evangelism has lost its hold upon the thoughtful student to-day, because it has seemed to present a complete and rounded off form of words, not in accordance with experience.

This search for reality drew the statement that in the United States of America there was a vigourous protest against the conception of religion as being a compartment or section of life. Religion must touch the whole of life. The idea of sacrifice and surrender as being an end in itself is rejected. Certain convictions are gaining ground : 1) That the world in which we live is governed at heart by reason. 2) That Christ is as much a man alive as He was two thousand years ago ; He can meet the needs of the world to-day. He is counting on the men and women of to-day to work with Him to meet those needs.

Mr. Kullmann said he saw evidences of a grave crisis in the Federation, but it is merely the mirror of the crisis and apparent helplessness of our Christian world. God is judging us and our

message and methods. We must be ready to meet the judgments of God. There are reasons why we are so seemingly helpless in this matter of evangelisation.

1. The old Protestant Evangelism of individual salvation has broken down. Men demand a vision of Christ which enlightens the whole life and the whole of life around them. There is in *youth* to-day a keen sense for all the original goodness given to us and we want to bring them into relation with Christ, Our Redeemer. The old Gospel has been unhistoric and too individualistic.

2. All the accepted words seem to be exhausted, spoilt, banalised. The symbols have lost their mystical hold. We have no language in which to talk. We must go deep down, even if our speech is a stammering thing. We shall have to speak in thesis and antithesis and in paradoxes, because we cannot speak any longer in the simple terms of salvation, regeneration, justification.

3. Evangelism in the past has always savoured of emotional trickery which causes men to build a psychological frontier against it. Too often it is a voluntarist rather than an overflowing experience.

Mr. Joachim Müller, of Germany, protested against this question being dealt with as if it concerned only the psychological realm of life. We are in the presence of spiritual forces which open new possibilities for man for a reconstructed and enlarged life. The Grace of God in Christ means a new freedom and creativeness in cognition. We are God-forsaken men, justified in God. This truth needs to be stressed ; we are not saints as some people have been suggesting. There *is* a need for individual salvation.

Mr. Robert Wilder said students were asking four questions :

1. Is the Church going to take seriously the solution of World problems?
2. Is Jesus Christ essential for all people in all parts of the World?
3. Is there a trustworthy basis in the New Testament for our beliefs?
4. Has Christ the power to-day to transform individuals and societies?

In reply to the question " What is the Message of the Federation", Mlle Bidgrain gave an answer based on wide experience of

the world of students. She would like to characterise the message in a brief word " God first and all the rest second. " This is the most heartfelt cry which escapes from the human heart. But it is only a cry, it must be enlarged upon. The Federation must be able to dominate the rumour of the divergent currents which traverse it. For instance, we are confronted with two conceptions of the world ; Is God all ; is Man all? We have the right of not allowing ourselves to be bound by this dilemma. If man is all, life is not worth living, and the Federation has already ceased to be a living thing. If God is all, Christianity is incomprehensible and Pantheism remains the only true religion. She had often the feeling that it is still our self, our " hateful " self, as Pascal puts it, which delights in a refinement of pride when we imagine that we are magnifying God in exaggerating our own insignificance.

Viewed in the light of the Gospel, so loving, yet so relentless, in its clearness, this kind of self-effacement becomes utterly useless ; we are already sufficiently insignificant. It is less difficult and less urgent to belittle ourselves than to forget ourselves for God.

Yes, God first of all and then His creation, which constitutes the first gift of His grace and which, as such, we have the right to love in its entirelty. But God has not only created us, He loves us, calls us to Himself, saves us from the evil we have wrought in the world, saves us from ourselves, calls us to the holy way of life. And in His compassion for our human frailty, He speaks to us in human language ; this tongue, this Word of God is Christ Himself. The Love of God has manifested itself for us in the person of Jesus Christ, living, suffering, dying, yet triumphant. From Him flows all inspiration and love. Through close communion with Him, in Him, we gain the victory over death, and He gives us the fulness of life, not the superficial life of conventional Christianity, but a deep fulness, sometimes enriched, deepened by suffering. And this applies to the individual soul, to society, to one's country and to the world at large, for the Cross dominates the whole of human history and the world itself.

When we speak of evangelisation, we all agree that there is no place for a self-righteous or condescending attitude. We feel also that new forms of expression are required. But let no one think that when some of us were young, the idea of evangelistic campaigns was popular among students the world over. We did not want our souls

to be done violence to at given days and hours, and it was often that which was most religious in us which rebelled.

Again the thirst after truth is God's greatest ally in any human soul, and our message will be worthless, however, correct it may be, if it is not the truth *for us* while we impart it, if it is not true *in us*, the living truth which is the sign of God's work among men.

Someone will say : we are not fit for the task. It is true. But there can be an accent of conviction, even a note of triumph, which breaks through in spite of all, for God is all sufficient. It is not we who must preach the Gospel, but Christ in us.

Dr. Liperowsky expressed the conviction that only in the Churches, co-operating with the Student Movements, was deep fellowship with God possible. The power of all the Churches — Orthodox, Catholic, Protestant — must be at once the inspiration and the strength of the Federation. Evangelisation is the very foundation-stone of the Federation's task. We must find men who will sacrificially witness for and preach Christ.

Mr. Troup pictured the Federation as an orchestra tuning up for the second part of the programme. We were also like mountaineers who cannot see the mountains for the foothills round about us. We shall find that each of the looming obstacles are really a means to lead us to our goal.

Near the end of the discussion the Committee split into five groups to take up two questions only :

1. What is it that we and our Associations need, that we are seeking and desiring and that we long to see achieved?
2. What is it by which we are living, what knowledge of God have we found in our work and prayer which we know to be true?

These two points were to be considered from the point of view, not of individuals, but of Members of the Federation.

Mr. Cockin later presented the concluding statement which summarised the discussions of these groups. In answer to question 1., it was felt that the sense of need is universal. Some feel their Associations are spiritually bankrupt. Forms and words have become deflated and lost their value. This is due to :

1. A false attempt to reduce the meaning of Christianity.
2. The exclusion of other sources of revelation.

3. The over-emphasis on moralism ; the teaching of a more ethical " way of life " with little relation to our invisible world.

The sense of the reality of God was weak and vague. Some felt their Movements were too stereotyped or one-sided. The demand was for greater reality : " Show us this Christianity lived. " There is a new search for adventure in religion.

Finally, considering Question 2., it was felt that too much emphasis should not be placed on the idea of our spiritual bankruptcy. It could easily lead to spiritual paralysis. In all countries there were some students who knew they had got a message. Courage was needed to dare to go forward, even if the way was quite clear. Our task is a life so great, that it is natural and fitting that we should fear it. This drives us back to God, Who through Christ does in us and by us the things which are beyond our achievement. We must be insistent in seeking to set forth Christ and leave Him to do that which we cannot do.

PART II

THE OECUMENICAL QUESTION

The wise and courageous Christians who laid the foundations of the Federation, 31 years ago in Vadstena were surely divinely led in all things essential for its future development. It may not have been in the nature of human possibility that they should foresee the oecumenical scope of the Federation as we see it now, but with that perfect independance towards everything human which flows from perfect obedience to God, they refused to be guided by material considerations, and while putting their work on the strongest and most definitely Christian basis, they made it in no way dependant on the confessions to which most of them belonged, that is the Protestant denominations.

In virtue of its inherently Universal character, the Federation was soon faced with practical questions of interconfessional fellowship and in 1911, at Prinkipo, at the time of the Constantinople Conference, the following resolution was passed : " The General Committee puts on record its opinion that it is desirable that no student, to whatever branch of the Christian Church he may belong, should be excluded from full membership in any National Movement within the Federation if he is prepared to accept the basis of the Federation, or whatever equivalent test is approved by the Federation ".

Further progress brought further need to restate and define the position of the Federation in its relationship to Christians of all confessions and in 1924 at High Leigh the Federation Officers and staff were asked to undertake an enquiry in order that both difficulties and progress might be recorded, and that the question might be examined and discussed at the General Committee of 1926.

Quotations from the report presented at the Nyborg Committee, which was based on twenty-two answers received from national

Movements, may help to show something of the material gathered beforehand. We give two of the questions with an analysis of the answers received.

" 1. What are the special difficulties you have met with in trying to carry out this ideal? For instance, do you find it difficult, because of this ideal, to enlist the support and cooperation of older friends? Has your Movement been blamed or attacked by church groups on the ground that it is inter-confessional (œcumenical)? Do you find it more difficult in your evangelistic work to win students for Christ because your appeal is not made in the name of any particular church? Have you experienced difficulties in planning Bible study work or devotional meetings for students belonging to different churches? Have you had difficulties in training some of your members to treat members of other confessions than their own with due consideration? Have there been in your Associations attempts on the part of representatives of some Churches to proselitize members of other Churches? Has there been a loosening of the ties binding your members to their Churches? Have there been conversions from one Church to another which are regrettable because due to a temporary attraction rather than a profound conviction or real religious need?

" It is quite clear from the answers received that the Movements which have endeavoured, perhaps imperfectly, but still to an increasing extent, to realise our interconfessional ideal, have not escaped criticism and attack. Fortunately, the larger number of our Movements seem ready to face this situation with courage, and not to let even painful circumstances lead them to question the principles they have adopted. And, as one answer points out with much truth, in university circles in particular, amongst professors who are ' thinking Protestants with a sense of Catholic values, thinking Catholics with a deep spiritual life, conscious of the fundamental oneness of the whole Christian world, or men with a strong religious sense not attached to any church and opposed to all exclusivism, there are many to whom an interconfessional association is infinitely more attractive than an exclusively confessional Movement.'

" In Greece, Bible study is not part of the official programme. In Austria, where the words ' Bible Study ' aroused suspicion among those brought up in the Roman Catholic tradition, who scented in them Protestant propaganda, the difficulty has been got over by

the fact that Roman Catholic priests as well as Protestant pastors and professors have taken part in the work ; in the same way in France, wherever Bible study and gatherings of a definitely religious kind have been carried out in a true spirit of mutual confidence, Protestants and Roman Catholics have taken part in them without meeting with the difficulties which had been foreseen, and this close relationship has been approved of by a Roman Catholic priest who is a friend of the Movement. Nevertheless we must face the fact that this is one of the most difficult points of the whole question. It will doubtless be a matter of course that in a country where the immense majority of the members of the Movement belong to the same Church, the character of that church will be reflected in the work and religious life of the Movement. That is quite natural, and would not be likely to prevent the members of another church from developing their religious life freely and fully, or to make them in any way uncomfortable, so long as the differences were not concerned with very important points. A Scottish Presbyterian, for example, might feel, in a Movement the majority of whose members were Anglicans, that the religious meetings were conducted differently from the way in which he would himself conduct them, but that would not in the least prevent him from taking part in them whole-heartedly. It would not be quite the same thing if this Presbyterian found himself in a Movement which was chiefly Orthodox, where the worship of the Virgin and certain liturgical Church prayers would find no living response in his religious experience. In the same way, it might happen that an Orthodox or Roman Catholic would hesitate to take part in certain prayer meetings organised by a Pietist group. Is there the same difficulty where the population is divided amongst several churches very different as regards ritual and discipline? Not entirely. The difficulty will be there, but will present itself in a somewhat different light. A solution *will have to be arrived at* ; some mode of working together must be sought for, and, if there is love enough, it will be found. It is always more difficult for a strong majority to show consideration to a small minority. Quite naturally the minority will be left out of account, that is the usual human tendency ; and the danger is that the minority will leave the Association, feeling ill at ease there, or even that it will never be attracted to it, or desired by it. In such a case the Association will be interconfessional in theory but confessional in practice. That

is the danger which the large majority of our Associations are facing at the present time, as can be seen from many of the answers received.

" Our Movements do not seem to have had unhappy experiences as a result of Church proselytism on the part of their members. A few cases of conversion, of different types, are spoken of, without being ascribed to proselytism on the part of Association members.

" But it is very rightly observed that even where there is no want of respect on the part of members of one Church for the opinions of those of another, difficulty arises from the fact that there is a feeling of constraint, springing from the mutual fear of giving offence ; there is a want of complete freedom. ' A high degree of intellectual and spiritual development is needed ' says one of the reports ' to convey one's whole thought tactfully and usefully ?

"The last thing to which attention must be drawn in completing the analysis of the difficulties encountered, is the unanimity of the answers to the question : ' Do you find it more difficult in your evangelistic work to win students for Christ because your appeal is not made in the name of any particular church? ' We have not received a single affirmative answer to this question ; on the contrary, almost all the Movements which have replied have emphasised the value of the interconfessional principle for evangelistic work.

" 2. What do you consider to be the greatest gain (a) to the Christian cause (b) to your Movement, derived from the fact that the Federation is an interconfessional (œcumenical) Movement? For instance, have you won students for Christ to whom a confessional Movement would not have appealed? Have your members derived any benefit from contact with representatives of other churches, on the one hand getting rid of prejudice and acquiring knowledge and appreciation of other Christian communities, on the other, realising more fully the value of their own church and its special gifts and responsibilities?

" This paragraph is closely connected with the preceding as regards the unanimous character of the answers received, as to the advantages enjoyed by an interconfessional Movement in winning for Christ those whom a definitely confessional association would leave indifferent. ' Nothing ' says one correspondent ' repels the student who is beginning to be attracted by the teaching of Christ so much as the want of harmony which he notes between this teaching

and the state of things existing in our Christian society, with its confessional divisions.' 'By our interconfessional attitude,' says Czechoslovakia 'we have won for Christ atheists and students who would never have listened to the appeal of a confessional Movement'. 'The impartial appeal' says the Russian Movement inside Russia 'was much more attractive to our intellectuals than a confessional appeal would have been,' adding 'Even from the point of view of the Church, to ensure that it shall not be filled with merely nominal members, spiritually dead, it is important that it shall not be the Church, but Christ himself, whom we present to men. The interconfessional method has made it possible for us to preach what is of primary importance : Christ.' The Hungarian report brings out another phase of the problem : 'The interconfessional character of the Association emphasises its quality of a movement of students, and thus recommends it to those who are not attracted to anything ecclesiastical.'

"The answers are no less unanimous in tone as regards the advantages to be gained from contact with Christians belonging to other Christian confessions. 'Many of the Orthodox prayers are very beautiful' says a Protestant correspondent 'because of the deep rushing forth of the soul towards God which they reveal ; also it is good that the East and the West should come together'. 'Our members,' says the Bulgarian Movement, 'have no contact with representatives of other Christian confessions except at Federation conferences, and this contact is a true blessing to them. The very consciousness that our Association is in relation with the Federation, based as it is on the great principle of interconfessionalism, arouses lofty sentiments in the hearts of our members, brings them spiritual enrichment and fills them with hope for Christianity'.

"Lastly we must give the testimony of those who feel that the value of the Church idea is better understood and that a feeling for the Church itself is developed by means of the interconfessional method of work. 'We find' says a correspondent, 'that together with a deeper knowledge of the teachings of Christianity and an understanding of the person of Christ, it produces also a growing understanding for the historical development of the different confessions and an appreciation of their value.' Another is glad to say that much prejudice against the Churches has been dissipated and a bias

against Catholicism in particular has been overcome in his Association under the influence of a Protestant professor. Some of the answers sum up as follows the greatest gain brought to the Christian cause by the interconfessional attitude of the Federation : ' One thing is certain ; the Federation, which does not tackle the problem of Church union, is the movement best calculated to advance this great cause.... Nothing can take the place of mutual understanding amongst believing Christians, and the education of a Christian public opinion, and are not the best conditions for such an understanding to be found in work in common, work for the supreme Christian task, the task of evangelisation? ' ' The cause of Christianity in general ' says the Hungarian report ' owes a debt of gratitude to the Federation for the diffusion of that interconfessional spirit which is at the present time endeavouring to find visible form. We are convinced that this vision of the unity of the body of Christ is a powerful source of spiritual energy for each of the confessional bodies in its own special work.' "

RESULTS OF THE ENQUIRY.

What lessons are we to draw from this enquiry? It seems quite certain that in the course of Federation history there has been a development of the œcumenical idea, and that in fact quite definite progress has been made. At one time the question did not arise for the greater number of the Movements, because the Federation was looked on as a Protestant organisation. Now the Federation is considered by the National Movements as universally Christian in character, as a Federation which is and by its nature must be interconfessional. There is only one exception to this among the answers. The difficulty is felt at the point where theory ends and practical application begins. There is very great danger of our wanting this progress *only for others*, of our all counting on the other branches of the Federation to carry out that œcumenism which we ourselves find it too difficult to practise. There is real danger here of a half-unconscious hypocrisy. Without any of the difficulties of interconfessional work, without that effort at understanding, without that widening of the sympathies or that ever-present charity which it calls for, we continue to flatter ourselves that we are not like those who think themselves too pure to fraternise with others.

Something in us hungers after Christian unity, but we may deceive ourselves (if for example we are French or English Protestants) into thinking that we have attained it in virtue of the fact that, at the other end of Europe or Asia, there are Bulgarian members of the Federation who are Orthodox and Indian members belonging to the Syrian Church.

At Nyborg a commission of about 30 members from all parts of the world devoted itself to this question. Statements were made showing the attitude of students in a number of typical cases towards interconfessionalism. Before giving a rapid review of these statements, however, it would be well to record something of the spirit in which the commission worked. Never was there a group of people representing so many different points of view, having such extraordinarily different backgrounds and experiences, more willing to lay aside the polemical and apologetic tone, more anxious to seek truth together, whilst at the same time awed and inspired by the responsibility laid upon them. It was to some of us a revelation of what committees and commissions can be when the greatness of the cause for which they work brings out the best in a group of men and women.

It appeared from the statements made that in a number of countries the question of œcumenism is of vital significance for the work of the Federation, though conditions may vary, giving in each case a special colouring to the problem.

In Czechoslovakia, for instance, the majority of students in touch with the Movement are without Church affiliation. The main tendencies to be reckoned with are religious dilettantism, the desire to take a little from various religions, to form a blend of Christianity, Buddhism, etc. — and strong anti-Church feeling. Roman Catholicism in Czechoslovakia being the fruit of the counter-Reformation, and an ally in the past of anti-national forces, often exhibits political rather than spiritual power. Again, the Czech National Church and the Protestant Church are first and foremost anti-clerical and anti-Catholic. Strong Protestants and believing Roman Catholics are in the minority among students, but the Movement is taking them more into account than in the past, is tending to a more sympathetic attitude towards the Church, and has established friendly relationships with the Protestant confessional association " Jeronym ".

There are similarities in the situation of such countries as Hungary and France, where the Movement was started by Protestants and has been considered for a long time by the Protestant Church as an association which might be expected to train for it leaders and missionaries, and to which the Church felt that it could commit the spiritual welfare of its educated youth, whilst the Movement, on the other hand, was entitled to expect the Church's moral and financial support. In France the broadening of the Movement, and the fact that Roman Catholics, for instance, are sharing in its fellowship, certainly causes uneasiness in many Protestant quarters, and weakens the position of the Movement with its senior friends. Difficulties have also been experienced in the working out of the œcumenical principle among students, Roman Catholics not considering the Movement as really œcumenical and Protestants feeling it to be insufficiently Protestant. In Hungary the number of Roman Catholics is smaller, but the same attitude would be found among senior friends. Another problem arises in Hungary owing to a strong confessional tendency in the Calvinist Church, and the Movement is trying to make plans for co-operation with the confessional Calvinist student association.

The Austrian situation is different again, but there also it is of supreme importance for the Movement that the œcumenical principles of the Federation be clearly stated and adhered to. The group in Graz is interconfessional in the sense that Roman Catholics, Protestants, and those who, though not belonging to any denomination, wish to take their stand on a Christian basis, are working together. This is the only possible policy in Austria. The Church has suffered from being so closely bound up with politics, and many feel its presentation of Christianity to be too negative. The difficulties of interconfessional work are especially felt when some mode of common prayer and worship is sought. The liturgical movements, both in the Roman Catholic and in the Lutheran Churches, seem to point to a solution of the problem. The most hopeful factor is that some strong Christians, who take up a position entirely within their Churches, understand the Association and encourage it in its policy. This willingness to help is largely based on personal confidence in and relationship with the leaders of the Association. The latter state their case as follows : " We are not yet sure of our

aim. But we are making progress, and we believe that we are led by more than human power".

The Russian groups in emigration consider œcumenism as a constituent element of the Church of Christ; true Christians, they say, always have the passion "Ut omnes unum sint". Many students believe that God has sent them into exile in the West to show them the necessity and the blessing of spiritual fellowship with people of other commissions. To be truly œcumenic a Movement like that of the Russian Christian Circles outside Russia must be truly Orthodox in spirit, therefore their ideal of œcumenism implies bringing the fulness of their confessional experience into the fellowship of the Federation.

In India the main line of thought among younger students is anti-denominational, and they are seeking a way of expressing Christ in unity of thought and action, along the lines of their own tradition. The divisions of Protestantism, which have no historical foundation in their country, create painful situations when, for example, Indian Christians from one area are refused communion in another area, where missionary work is carried on by some other confession. The Student Christian Movement is thoroughly œcumenical, counting in its membership Roman Catholics, Orthodox belonging to the Church of St. Thomas, Anglicans, Protestants, etc. The keenest members of the Movement, however, are those who are not greatly interested in denominational differences.

Another attitude again, considered to be typical of a majority of students in the United States, Canada, Australia, New Zealand, China, Japan, India, South Africa, and sections of the British Movement was described as follows by Professor Bruce Curry from America. Many students, though believing in a Church as a Christian fellowship, the normal family unit for a religious culture, distrust the reality, power and effectiveness of the present churches, and try to work towards a new Church. Through their own individual experience and through group experience, they aim at rediscovering the religion of Jesus, for they consider that we are cluttered up in the traditions of men, and that confessional divisions come in that sphere. They tend not to over-individualism as against ecclesiasticism, but to group-life, free to experiment, as against group-life bound by tradition. Therefore much of our discussions here would seem to them medieval.

It must be noted in this connection that the students thus described are Protestant students (as the speaker himself said), that therefore the confessional divisions thought of, or at least those really known from first hand experience, are those of the various Protestant denominations. Such students, when expressing a desire " to join with the youth everywhere in seeking the fulness of spiritual life " would have, if this wish were carried into practice, to face the fact of the great divisions of Christianity, and to begin a search for ways and means to cooperate with Christians belonging to its other branches. Another statement from the same part of the world (U.S.A.) made by Dr Case, showed the very critical attitude of students of high academic attainment towards our Movements. Such students would be greatly interested in a discussion of Interconfessionalism as we have it here, but they keep aloof from our Movements just because they think we lack historical perspective and intellectual keenness. Others again could be described as simple-minded adherents of their own denominations, whose clubs they join, not feeling at home in our Associations. We shock them, but we do not shock them into thinking. Our present policy does not meet the needs of either of these groups.

The Commission then proceeded to work, using mainly papers produced by Mr Cockin and Mr Sterian as bases for the discussion. It was felt that a general statement of the œcumenical position of the Federation was needed, the Prinkipo resolution quoted above being too negative in character and too meagre to represent the present day situation. Again, a practical decision was called for on the question of local confessional groups inside interconfessional National Movements. Ought such groups to be admitted and approved of by the Federation, and if so, on what ground and how? Both the declaration and the practical resolution had to be drafted by the Commission and passed by the General Committee at large. It was not an easy piece of work. The General Committee, not having had the advantage of hearing all the statements made at the sessions of the Commission, found it difficult at first to realise fully the magnitude, gravity and urgency of the whole question, and after an unsatisfactory discussion the first draft presented to the Committee was sent back to the Commission. A feeling of disappointment was strongly felt and perhaps too strongly expressed by some of those who had worked hard on the Commission, but from

that time onwards the General Committee fully backed the Commission, helpfully criticising its work, sending its documents back for correction, but sharing in the Commission's estimate of the vital nature of the problem.

Among the difficulties which had to be overcome before unanimous decisions could be reached, the following points must be mentioned. Distinctions between unity and uniformity and definitions as to the use of such words as œcumenism, interconfessionalism, interdenominationalism had to be made. Different views were presented concerning the fact of separation in the Christian world as well as concerning the true meaning and function of the Church.

It was felt by some that we might be defeating our own ends if, when desiring to transcend the devisive spirit and solemnly reaffirming our œcumenical ideal, we at the same time allowed the formation of confessional groups inside the interconfessional Movements. The answer was that in order to bring some groups into fellowship of any kind with the Federation the only possible way was to admit them as confessional groups, that such action would, it was hoped, help to bring together Christians from the main branches of Christianity, and that it could surely not be misunderstood as an encouragement of further splitting along denominational lines.

Another important point in the discussion referred to the conviction strongly expressed by some Orthodox and Anglican Christians as to the value of the spiritual life of a group brought into the common fellowship of the Federation. Such values are different from the values of individual membership. Mr Nikitin told us : " The real genius of the Orthodox religion can only be reflected when a group of students live a common life together ".

Again, the fear was expressed that we might be trying to bring together confessions regarded as human organisations, whereas God alone achieves unity, or that we might be trusting to efforts of human love to come to an understanding among us through faith in Christ.

At last an agreement was reached and the following resolution regarding confessional groups was unanimously adopted :

> We had before us the question of what should be the attitude of the World's Student Christian Federation towards confessional groups.
>
> There are a number of slightly different issues involved here. In some cases it is a question of whether the formation of such groups

should be approved. In others, they are already in existence. In either case there is the question of the relationship in which they should stand to the National Movement. Should they become integral units within it, or remain in some looser association with it? is is clear that in certain quarters a pronouncement in favour of such a step would be warmly welcomed and would bring an accession of strength to the Federation. In others, it is equally clear that it might be regarded as tending to perpetuate that divisive spirit which it is our greatest desire to transcend.

Having carefully considered, as far as time permitted, these various aspects, we make the following recommendation :

The World's Student Christian Federation, while fully reaffirming its interconfessional principle, and re-emphasizing the need of maintaining locally inter-confessional groups, should recognise the existence and approve the formation of confessional groups, and seek to enter into relationship with them, whether as integral parts of a National Movement, or in some looser attachment to it. In so doing, it should make it absolutely clear, both in principle and in particular cases, that its aim is to encourage œcumenism, and not to foster an exclusive confessionalism. One of the motives determining this action is the belief that by this means the spiritual riches of a particular confession can be brought into the common life in a different way from that which is attained by individual membership only.

Recognising that such a general pronouncement cannot be of adequate guidance in all particular cases, the staff of the World's Student Christian Federation should ask the National Movements to consult with them whenever such questions arise. By this means the former will be kept in touch with the course of events and the latter will have the advantage of any experience already gained.

The following declaration on the œcumenical position of the Federation, drafted by Dr. Kullmann and Mlle Bidgrain and amended by the Commission in the light of the discussion in plenary session, was then unanimously adopted by the General Committee :

The World's Student Christian Federation in its constituent movements, welcomes members of all Christian communions as well as Christian students who do not belong to any communion.

It suffers under the strife which tears the Christian Church and accepts humbly its share of the burden of division ; it cannot adopt an attitude of superiority or indifference to the fact of separation.

The Federation bears grateful witness to God's gift of fellowship in Christ. It knows that its common life is enriched by calling upon all its members to share with one another the spiritual treasures of their Church.

Accepting the task which the gift of this fellowship implies, it asks God to use it to help prepare the way for unity by the practice of love in such ways as are according to His Holy Will. It knows that such obedience to God's will involves struggle and suffering.

The Federation affirms its invincible hope that the day will come when the prayer of our Lord will be fulfilled " Ut comnes unum sint ".

The Commission had seen that such lines of thought as had emerged out of the discussion ought to be pursued, that further investigation should be made, that many highly interesting problems of vital interest for our Associations had been merely mentioned, that it had been absolutely impossible, because of lack of time, to examine them and to get from one another all the help which we know would be forthcoming if we had opportunities for unhurried conversations. In short, careful study and research was felt to be imperative. We are only beginning to think, work and pray together on this aspect of our Christian life, and Nyborg is the threshold, not the end of our quest. Further work was therefore decided upon, and the General Committee unanimously agreed that three groups, one in North America, one in Asia, one in Europe should go on studying this question in the spirit of the Nyborg Commission, the three conveners being Dr. Case for North America, Mr. Maccune for Asia, Mlle Bidgrain for Europe.

Without any thought of imposing a choice of subjects on the Commission, but rather to show the trends of thought indicated by some of the members at Nyborg, which for want of time were not even discussed, we would suggest the following :

a) Is œcumenism a convenient *method* for bringing together on a minimum Christian basis students who could not otherwise work together? Or should we rather speak of the œcumenical *aim* of the Federation, the passion of all true Christians " Ut omnes unum sint "? The first alternative would be on the practical, the second on the spiritual plane.

b) What is the relation between the actual gift of communion in Christ, as we gratefully receive it from God in the life of our Federation, and the perfect unity for which our Lord prayed, and which we ask to be allowed to promote? Are we in danger of confusing the spiritual values of Christian unity with the question of institutional reunion?

c) What is the value of œcumenism from the point of view of enriching the life of the confessions? What is the value of confessionalism from the point of view of bringing to the common life of an œcumenical body like the Federation the treasures of the Church?

d) Is it possible to share with others in the common life of an œcumenical body like the Federation the *fulness* of the spiritual inheritance of our Church? What are in this respect the greatest difficulties, from the point of view of intellectual approach to dogma and from the point of view of common worship?

We may truly say that what has been accomplished is such a distinct step forward that we are justified in thanking God for the Nyborg spirit and decisions. We know that He and He alone can achieve unity among us, and we believe that it is in obedience to His will that the question of the œcumenical significance of the Federation is being faced with growing earnestness and understanding. At the same time, far from meaning a break with the past, this is the organic, living outcome of Federation history, a beautiful expression of the ideal it has always held. We believe that Christendom is too often insensible to the suffering of its own divisions, forgetting that it is Christ's body which is torn asunder when distrust and fear keep Christians apart from one another, and that belief in the Communion of Saints is an integral part of the Christian faith. We rejoice in the thought that our Federation has a service to perform as one of God's instruments, to work, to pray and to suffer for the fulfilment of our Lord's prayer "Ut omnes unum sint".

PART III

INTERNATIONAL STUDENT SERVICE.

"EXCEPT A GRAIN OF WHEAT."

by E. Kotchnig-Prys.

In 1920 the Federation brought into existence the International Student Service, and since 1924 parent and child have been trying to make up their minds whether and how the latter's life should be continued. One commission devoted its whole time to the question at Nyborg. (There was a suggestion that an appropriate name for it would be " The Infanticide Commission " — a suggestion which was not mere flippancy). No one shirked the fact that continuation would mean heavy financial responsibility and a grave call on our spiritual resources : it was right to count the cost. Yet a mother, once she has brought a child into the world, may not begin to ask herself whether, economically or spiritually, she can afford to rear it. And as our discussions proceeded it became abundantly clear that I.S.S. faced us with an " imperative of the already achieved ", which did not allow of our seriously considering giving up our work — work to whose necessity and high value to them, students in all countries were testifying.

Yet the more difficult question still remained in what form I.S.S. should continue. There were two logical solutions. One was for the Federation to suspend all organic connection with it. The French delegation sponsored this view, feeling that it was the only way to rid the situation of all ambiguity, and the Federation of the charge of evangelising behind the stalking-horse of a service organisation. To the rest of us it appeared, however, that such a policy would risk one of the things it was supremely important to conserve, namely the spirit of fellowship and disinterested service which constitutes the real value of the work. This spirit had been drawn

from the fountain of Christian life in the Federation, and if I.S.S. were cut off from that, there was little to prevent its falling into the hands of those who might commercialise it, or run it in the interests of special classes, or at best bureaucratise it. Warning incidents had not been lacking in some countries.

The second solution was to turn I.S.S. into a social service department of the Federation. This view was embodied in the proposal of the Scandinavian delegates. They maintained that as Christians we were called upon to express our Christianity in social service, and that if our social activities were turned over to I.S.S. the different national Movements might be tempted to feel they no longer had any social responsibilities, and might lose that sense of intimate connection between faith and work which has been developed with such care and consecration in most of the Movements And if there was this danger within the Movements, there was the corresponding danger that the world outside would resume its old conviction that Christianity has no message for the life of society.

Great sympathy was necessarily felt with these contentions, and the General Committee met them by insisting on the undiminished necessity of developing the social departments of the S.C.M.'s.

The Scandinavians, like the French, were further actuated by the desire to remove all ambiguity in the relations of I.S.S. with the Federation. But the fatal objection to incorporating it into the Federation as they proposed to do was that we should lose the majority of our work-fellowship. The German Wirtschaftshilfe would be debarred by its constitution from co-operation with a religious organisation. The Catholic Student International, " Pax Romana " and the World Union of Jewish Students would by their confessional character be similarly debarred. When our fellowship spreads eastward, as it has already shown signs of doing, it would be restricted to the point of futility in trying to draw in the non-Christian students, unless it were clear that religiously it stood on neutral ground. Our pride and joy has been that through our Relief Work in the first place, God has helped us to draw together in common service these unmixable elements. Dared we break up the fellowship He had created?

Here then was our dilemma. We could keep our constituency by turning I.S.S. over to them, but at a probable cost of losing the spirit. Or we could ensure its being carried on in the same spirit

as heretofore, but at the cost of losing our constituency. In either case, I.S.S. as we know it, would cease to exist. Somehow we had to find a solution whereby we could keep both the spirit and the constituency, and the I.S.S. Commission returned to the charge over and over again, sat up more than once till one in the morning, appointed sub-commissions and sub-sub-commissions, and re-drafted their report, some aver 563 times! When they appeared the second time before the General Committee and presented, not majority and minority reports, as they had done the first time, but a single report which had won the practically unanimous consent of the Commission, and when that report was adopted by the General Committee, we felt that it had been indeed God who had kept us to our task and guided us ultimately to a united grasp of the situation and a common mind on the way to meet it.

The text of the Report will be found elsewhere in this section. It is not, we freely admit, the sort of scheme which would be constructed by the unfettered intellect, dealing merely with the amenable world of ideas. It is not " logical ", as the two horns of our dilemma were logical. It is " an agreement reached by compromise " which, as Monseigneur Seipel in an admirable passage has said, " is not the same thing as a compromise " for " a compromise is a minimising of differences, a patched-up job, made with the knowledge that it may last fourteen days, or at best fourteen months ; we leave the great fight to be fought out by those who follow us ". At Nyborg we fought out our own fight untill we came to what we conscientiously believe to be the best solution possible at the present time, in this world of complex and conflicting facts. By setting up a " home-ruled " organisation on a neutral basis, we have the assurance in advance that the bodies mentioned above, which are unable to co-operate with the Federation as such, will now be able to continue their co-operation with I.S.S. By continuing to leave the appointment of the Executive Committee to the Federation, and stipulating that it should annually submit its programme to the Federation for approval, we ensure that the work will be carried on in the same spirit as hitherto. If these two points are kept in mind, we have the clue to what might otherwise seem a contradictory document.

So much for history. But in painfully making that history, we believe we have worked out at least two valuable ideas concerning the function of the Federation.

The first concerns the place of practical service in our programme. The prime task of the Federation is education. That task has two sides, both equally important. First of all we must help students to deepen their understanding of life — and by understanding we mean that which comes through emotion and action as well as that which is of the intellect. We must stimulate them to search along whatever lines seem to them most vital, for only so can the results of their search be really their own, and no results accepted from outside, without organic relation to their own experience, are of any value. Secondly, while urging them by every incentive to do their own searching, we must provide students for their examination, with what we believe to be the highest and completest way of life and thought, viz. Christianity. When the Federation was born, it conceived its main function to be this latter side of the educative process, and it has not yet fully learnt the balance to be kept between the two. But it is already in the van of those who are showing by their spirit and methods that true missionary zeal is not zeal for propaganda.

We repeat that in the former side of our educative work, which consists of helping students in their search, we must help them *along whatever lines seem to them most vital.* It is remarked with sufficient frequency that some men approach life primarily through thought and others through action ; we may add a third class, whose primary approach is mystical, for if the pure type is uncommon in the West, it is less so in the East, and it is necessary to take it into account in our argument. I believe it is fair to say that the Federation has catered almost exclusively for those students who belong to the first and third classes. Its basic and time-honoured methods are study-circles, addresses, conferences on the one hand, devotional meetings and the morning watch on the other. The former help the student through ideas, spoken or written, the latter through cultivating the habit of communion with the unseen. I am not forgetting that the Movements which began the Federation had primarily a *work* programme, in that they were recruiting missionaries for the foreign field, nor that the Federation has since developed a strong social and international conscience, but it remains true that its contribution in these spheres is for the most part along the line of thought. It studies the problems, forms student opinion, and educates students to go into practical service when they leave the

universities, but except in a few Movements, it does not unite them for present service. Equally significant is the fact that when there is a service programme it is usually regarded as a result of the study and prayer. Now it is absolutely right to assume that honest thought and genuine faith produce service, but it may not be forgotten that devoted service is pretty certain to produce thought and may lead on to faith. We have said to students whose intellectual interest is keen and who ardently desire to know the truth about life : " Come and study with us ; we too are seeking the truth, and we believe we have found some illuminating lines of thought which we can share with you ". Now we must say similarly to students who have an enthusiasm for action ; " Come and work with us ; we too want to serve our generation, and we believe we have found some illuminating ways of dealing with its problems, which we should like to share with you ". We shall certainly find that our common service, if it is whole-hearted and sensitive, convinces of the necessity of thought. The whole history of I.S.S. proves it. Give cocoa impartially to Magyar and Jewish students in Vienna, and you start some furious thinking on the Semitic question. Get students in the victorious countries to help their fellow-students in the conquered countries, and soon they will all demand a conference where they can meet and talk over the myriad questions which have arisen in their minds. Service in fact would seem to breed thought a good deal faster than thought to breed service.

Let it not be imagined that we rank either thought or action as of greater importance than the other. They are equally indispensable to a full expression of life, to a full knowledge of God, and in the complete personality they and the mystical side will be developed, balanced and interfused. From whichever of the three it starts, the Federation can never rest content until it has evoked from the primary activity the other two, and has thus helped all the students it draws into its fellowship to the wholeness of manhood or womanhood.

We have just said " the students it draws into its fellowship ". We deliberately did not say " members " for there are always many students ready to study and to work with us without becoming members. Such students will join a study-circle or will work in the social department of a Movement without being troubled by the fact that it stands on a Christian basis. But there are at least three

categories of students who will not, often cannot, co-operate with us in that way, and yet are as keenly searching for truth, as keenly desirous to serve, as any of us. There are the students who, owing to the lamentable record of formalism, obscurantism, sectarianism, clericalism, which had disgraced much of Western Christianity, have a totally wrong conception of what Christianity is, and will not, for several student generations at least, be induced to work with us as a Christian body. There are the great majority of Roman Catholic students, who, owing to the view of their Church that she represents the one true Christianity, are utterly prevented from working with us, if they have thereby implicitly to admit other forms of Christianity to be valid. There are masses of students in the non-Christian lands who from loyalty to their own religion or from suspicion of Christian " propaganda " will not work with us on a religious basis. What are we to do? Shall we sigh and resign ourselves to waiting twenty, fifty, or a hundred years till the situation has grown different? The problem has troubled many minds in the Federation. We believe I.S.S. in its evolution has shown us one way at least, and that we have at Nyborg given it clear and stable form.

Our motto as a Federation is Our Master's prayer " Ut omnes unum sint ", prayed for His followers. But who are His followers? On His own definition, " Whosoever doeth the will of My Father which is in Heaven ". In every generation there are those who do the works of God without thinking of them in religious terms. Many of us believe the Will of God for this generation to be primarily the achieving of fellowships — fellowship between social classes, between nations and races, between men of different religions and sects. There is nothing on which students are so eager to unite as this. In throwing themselves into the service programme of I.S.S. what has undoubtedly most fired their imagination has been the fellowship it embodied and promoted. In face of this manifest working of the Spirit of God, we had as a Federation a choice between two attitudes.

On the one hand, we might confine ourselves to our own borders, working for fellowship only among those who explicitly recognise that in so doing they are carrying out the Will of God, or who, while not accepting that faith, are yet ready to co-operate with those who do. As for the majority of those who work for fellowship on a humanitarian basis or on a different religious basis from ours, we

should nod to them over our vineyard wall, but we should not go out to work beside them, not even when they called to us to come. This is what we should have done, had we turned I.S.S. into a social service department of the Federation.

The other course open to us was to take to our hearts the Master's prayer, to say " *We must be one* with these who are doing the Master's Will ". But how? They could not as things stood come inside our wall — our Federation faith in God through Christ — where we might all work together, seeing in Him the deeper implications of our task. Then somehow or other we had to get out to them.

We found a way. Henceforth we must work in two spheres and on two different bases — on the one hand continuing to till our own vineyard, on the other going forth to work with our fellows on the rough ground outside. That is to say, as the Federation we must develop within our fellowship thought, prayer and service, explicitly based on our Christian faith in God. As I.S.S. we must go out of ourselves, lay aside our prerogative of preaching, and join on a basis of pure service with those who while eager to do of the will, are not yet ready to learn of the doctrine. The scope of our work in I.S.S. is more limited, but John Mott made us feel that that could be pure gain when he told us : " If we are shut out from making Christ known by voice or pen, if we are shut up to making Him known by our lives alone, Christ is not limited, He can break through anywhere. " There were men in His own day whom He approached not with words, but only with deeds of mercy.

" Ut omnes unum sint ". We are filled with gladness that it has been shown how we may in a new way fulfil our Lord's command, achieving with all His followers this unity of *work*, until the day comes when He shall have broken down all our dividing walls and achieved in us that deeper unity which is of faith with work.

DIE SOZIALE AUFGABE DES WELTBUNDES.

by Theo Leithauser.

Der Anteil des Weltbundes an den sozialen Aufgaben der Gegenwart beschränkt sich begreiflicherweise auf die Welt des Studenten. Damit ist nicht gesagt, dass nicht einzelne nationale Bewegungen die Schranke, die den Studenten, wenigstens in den Ländern der

abendländischen Kultur, von der übrigen Volksgemeinschaft trennt, mehr oder weniger durchbrochen und sich bewusst in den Dienst des Volkes und seiner sozialen Probleme gestellt haben. Der Weltbund aber als solcher hat eine soziale Aufgabe ausserhalb der Studentenschaft noch nicht gesehen. Das kann anders werden, wenn die Aufgaben, die die nationalen Verbände übernommen haben, stärker in seinen Gesichtskreis treten, als es bisher der Fall war. Innerhalb der Beschränkung der sozialen Arbeit auf die Studentenschaft ist aber die Verantwortung des Weltbundes bei weitem noch nicht erkannt. Das Generalkomitee in Nyborg hat nicht den Auftrag gehabt, hier neue Wege zu weisen. Dennoch kann in der dort vollzogenen Neuregelung des Verhältnisses zwischen Weltbund und Weltstudentenwerk ein Fortschritt auch in dieser Richtung liegen, wenn nicht die Uebertragung einiger Aufgaben an das Weltstudentenwerk bewusst oder unbewusst das Gefühl hervorruft, damit der ganzen sozialen Verantwortung genug getan zu haben. Es muss deutlich erkannt werden, dass das Weltstudentenwerk eine Art Hilfsarbeiter mit begrenztem Auftrag ist und dass dem Weltbund alles weitere vorbehalten bleibt. Gerade diese letzte Erkenntnis ist in Nyborg nicht nachdrücklich ausgesprochen worden, sie muss aber lebendig werden, wenn wir mit der Anerkennung sozialer Verantwortung des Weltbundes ernst machen.

Die bisherige Tätigkeit entsprang nicht einem allgemeinen sozialen Programm für die Weltstudentenschaft, sondern erwuchs aus dem christlichen Liebeswillen, der an der Not des ihm Nächsten nicht vorübergehen kann. Mögen auch viele der im Weltstudentenwerk sichtbar gewordenen Leistungen auf den verschiedensten Motiven beruhen, die Arbeit als solche ruht im Grunde nicht auf dem Gefühl des Mitleids des Besitzenden mit dem in Not Befindlichen, auch nicht auf dem Enthusiasmus, den die Idee einer Weltgemeinschaft der Studenten hier und dort hervorzurufen vermag, sondern auf dem Gebot Jesu als dem Willen Gottes an uns : Liebe deinen nächsten wie dich selbst, oder mit den Worten des Paulus ausgedrückt : einer trage des andern Last, so werdet ihr das Gesetz Christi erfüllen. In dieser dem Evangelium gemässen Haltung lag die Stärke und Reinheit der Liebesarbeit, die der Weltbund nach dem Krieg begann. Sie wird es aller Vermenschlichung zum Trotz auch bleiben, sofern es wirklich die Liebe Christi ist, die uns dringet.

Dieser Charakter des Weltstudentenwerks ist in Nyborg erneut

und ausdrücklich festgelegt worden, um aller vorhandenen Kritik ein für allemal ein Ende zu machen, soweit es durch Formulierungen möglich ist. " Da das Weltstudentenwerk auf neutraler Basis steht und für alle Studenten ohne Unterschied der Rasse, der Nation und des Glaubensbekenntnisses zu wirken hat, soll seine Arbeit ohne Evangelisierungsabsicht einzig und allein aus dem Gefühl der Verantwortung gegenüber der Not und allen Gelegenheiten der Hilfe als ein Ausdruck christlicher Liebe geleitet werden. Jeder Student hat volle Freiheit seine persönlichen Anschauungen zum Ausdruck zu bringen. Es wird als selbstverständlich angenommen, dass gleiche Freiheit für den christlichen Glauben besteht ". Nach wie vor liegt die letzte Kontrolle beim Weltbund selbst, der dieser Organisation " Weltstudentenwerk des christlichen Studentenweltbundes " nicht nur den Verwaltungsrat, von dessen Mitgliedern wenigstens 2/3 Mitglieder des Weltbundes sein müssen, sondern auch das Arbeitsprogramm gibt, das ohne seine Einwilligung weder verändert noch überschritten werden kann. Der Direktor des Weltstudentenwerks wird vom Weltbund ernannt, er gehört mit den übrigen Sekretären ohne Stimmrecht dem Generalkomitee des Weltbundes an. Ein wichtiger Entschluss ist dem Weltstudentenwerk die Rechte einer juristischen Person zu verleihen, unter genauer Festlegung des Charakters und des Arbeitsprogramms. Seine Aufgabe ist eine dreifache :

1. Wirtschaftliche Fürsorge im weitesten Sinn.
   Nothilfe im allgemeinen und in besonderen Fällen.
   Organisierung und Förderung der studentischen Selbsthilfe.
   Fürsorge für ausländische Studenten.
2. Behandlung internationaler, sozialer und Universitätsprobleme.
3. Förderung internationaler Verständigung und Freundschaft durch Studienreisen.

Damit ist der ursprüngliche Gedanke der selbstlosen Hilfeleistung in wirtschaftlichen Notlagen wesentlich erweitert. Die Notwendigkeit der Erziehung der Studenten zur Selbsthilfe ergab sich naturgemäss ; auch die Fürsorge für sie ausländischen Studenten entspricht im wesentlichen dem bisherigen Begriff sozialer Arbeit im Weltbund. Die Neuerung liegt in der offiziellen Anerkennung des gegenwärtigen Zustandes und in dem offiziellen Auftrag, ihn

weiter zu entwickeln. Es muss hier einfach anerkannt werden, dass innerhalb des Weltstudentenwerks der Wille zu tieferer Gestaltung der im gleichen Dienst gewonnenen Gemeinschaft lebendig geworden ist und aus dem Kreis der beteiligten Studenten ist der Wunsch nach Verständigung und Freundschaft, aber auch nach ernsthafter Behandlung der Probleme des akademischen Bildungswesens und Gemeinschaftslebens laut geworden. Man hat ihm schon länger Rechnung getragen und damit das Weltstudentenwerk zu einem offenen Forum werden lassen, dessen Tragfähigkeit sich andern internationalen studentischen Organisationen gegenüber erwiesen hat. Hat der Weltbund aber die Pflicht, solche Entwicklung zu fördern? Muss er nicht Recht fürchten, dass hier ein Geist zur Herrschaft kommt, der, durchaus nicht jenseits alles ethischen Wollens, sich doch dem Geist Jesu widersetzt? Werden nicht Lösungen gefunden werden, die, so bedeutend sie auch sein mögen, doch nicht der Herrschaft Gottes den Weg bereiten, sondern sie vielmehr hemmen? Leider sind solche Bedenken nicht mit der letzten Schärfe in Nyborg ausgesprochen worden. Es ist zu erwarten, dass sie wiederkehren. Und sie müssen wiederkehren, um zu immer neuer Klärung zu verhelfen, die niemals für alle Zeit durch eine allgemeine Zustimmung gewonnen ist.

Ich halte es für ein grosses Geschenk, dass der Weltbund auf dem neutralen Boden des Weltstudentenwerks die Gelegenheit hat, mit Studenten, die seiner Botschaft fern stehen, ehrlich und in aller Freiheit um brennende Probleme zu ringen und zwar in einer Atmosphäre die den Geist guten Willens vom einzelnen fordern darf. Hier kann nicht eher abgebrochen werden, bis erwiesen ist, dass der Geist der Welt stärker ist als der Geist Gottes. Mag die Stunde kommen, wo die verantwortliche Führung um der Freiheit willen, die allen gelten soll, aber nicht mehr allen gewährt wird, auf dies Geschenk verzichten muss. Heute ist es eine Pflicht des Weltbundes auf diesem von ihm selbst geschaffenen Forum seine geistlichen aber auch seine geistigen Kräfte einzusetzten. Wie soll das geschehen? Innerhalb des Weltbundes selbst muss die Problematik unseres Gesellschaftslebens ganz anders erkannt und in der Tiefe verstanden werden. Und eben in der Tiefe ist sie eine " theologische " Frage, eine Gottesfrage, der früher oder später keiner von uns entgehen wird. Hier ist noch mehr Arbeit zu leisten als auf dem Gebiet des Interkonfessionalismus.

THE VIEW POINT OF THE NORDIC DELEGATES.

The following statement presented by Pastor Werner of Stockholm traverses one very interesting piece of ground over which the discussion worked. On behalf of the Nordic groups he outlined certain principles which had governed their attitude to the future of I.S.S.

1. The Federation has its social and cultural responsibilities, therefore we are very much concerned to have the I.S.S. as an expression of the feeling of this responsibility within the Federation. Only if it is urgently needed, are we willing to agree to an absolute separation between the I.S.S., and the Federation ; but even if the I.S.S. were to be separated from the Federation, we should not escape social and cultural responsibilities. The danger of separating the I.S.S. from the Federation is that we may propagate a false idea of Christianity as something narrow-minded. For it might then be said that our Christianity does not feel its social responsibilities, but leaves such activities to the I.S.S., which, consequently would be regarded as non-Christian.

2. We want the social work of the Federation to be founded on its own basis, not dogmatically but dynamically.

3. We must not do good deeds with a view to making proselytes ; and the work must be impartial — catholic in the best sense of that word.

4. We have no right to take up great and serious problems, save with a decidedly spiritual background and from a Christian point of view.

We cannot give up our Christian position in this work, owing to the fact that other persons or organisations refuse to co- operate with us because of our Christian name. It is their task, not ours, to accept our out-stretched hand.

We are extremely conscious that the carrying-out of the proposal finally depends upon the persons who are to undertake the work. They will take upon themselves a tremendous spiritual responsibility.

I am glad to say that we — the Nordic delegates — are now in a position to vote for the proposal before you, but we clearly see that this is an adventure of faith. We are however, willing to make this adventure, as we have still a real confidence in the Federation as a serviceable tool in the hands of God.

SHOULD I.S.S. CONFINE ITSELF TO WELFARE WORK?

It was felt by some delegates that I.S.S. might in some circumstances prevent the Federation from entering on its own work, because it might possibly come to delegate it to what was regarded as a neutral body. This was a very real fear, and had to be met in subsequent thinking and discussion. It found expression in a statement by R.D. Aitken of South Africa :

" What I have to say on this subject may seem to trespass upon the domain of another commission, that on Internationalism and Missions. The two seem to me to be very closely linked.

My difficulties with regard to the future of I.S.S. are not due to any undervaluation of the need for it or of its possibilities. In my judgment there are greater tasks demanding the attention of the Federation itself, and I believe that the increasing activity of I.S.S. is actually a hindrance to the accomplishment of those tasks.

I am firmly convinced that the most menacing situations in the world to-day are due to what we call " problems of race contact " and further that these difficult racial situations constitute perhaps the most serious obstacles to the spread of the Gospel and the extension of the Kingdom of God. I believe that it is one of the chief tasks of the Federation to face these situations and not to delegate them to another organisation, even to I.S.S..

From all that I have been able to learn of I.S.S. I am bound to conclude that it regards the task of promoting interracial and international understanding and co-operation as one of its main tasks for the future. I believe this is primarily a task for the Federation *itself* as such. I.S.S. indeed claims to be promoting the objects of the Federation, such as.: " To influence students to devote themselves to the extension of the Kingdom of God in their own nation and throughout the world ". " To bring students of all countries into mutual understanding and sympathy, to lead them to realise that the principles of Jesus Christ should rule in international relations ". My fear is that the Federation should think that I.S.S. is really accomplishing this task for it. Yet I.S.S. claims to be working on a purely neutral basis, and not with the intention of leading students to accept and apply the Christian principles to these situations.

Now I am quite prepared to admit that I.S.S. may be able to do something, perhaps even a great deal, on a purely neutral

basis. But I feel strongly that what is needed to-day is for the Federation itself definitely and avowedly to seek to lead students to apply the principles of Christ to these great problems. Unfortunately as soon as such a suggestion is made, we are met with the reply that it is no use attempting to secure co-operation on an avowedly Christian basis in Europe. The fact is lost sight of that the most dangerous race contacts to-day (with perhaps one exception) lie outside Europe. I suppose it is difficult for the people of Europe to understand that, as Dr. Mott has phrased it, the centre of gravity has shifted from Europe to-day. And outside Europe one of the most serious questions being asked is "Are Christians honestly seeking to discover and to apply the principles of Christ to the interracial situation?" That I think, is the hopeful sign in South Africa to-day, and we are looking to the Federation to give us a lead in this matter. I can see, of course, that I.S.S. might do a great deal to secure interracial co-operation and understanding on a neutral basis. My whole point however is that, as far as I can judge, the Federation cannot afford to run two lines of activity, two methods of approach to the same problem. And I am convinced that it is of more importance to concentrate on the task of educating small groups in each country in the definitely Christian approach. In fact the Federation must concentrate on the task of training Christian leadership.

I quite accept the fact however that there is still a great deal of what I think should now be called welfare work, not relief work, to be done in Europe, and apparently this cannot be done except through some such neutral organisation as the I.S.S. There are still questions in my mind as to the extension of this work in certain directions such as seems to be contemplated, but I feel there is quite definite evidence as to the continued necessity for such work. Therefore I would urge that for the future, I.S.S. should continue as hitherto, but confine itself strictly to such welfare work — the nature of such work to be very carefully defined by the Federation. And that the Federation *itself* should endeavour much more than it has yet done to carry out its expressed object of bringing students of all countries into mutual understanding and sympathy. and leading them to realise that the principles of Jesus Christ should rule in international relationships, and to endeavour by so doing draw the nations together".

REPORT OF THE COMMISSION ON THE FUTURE OF I.S.S.

In the light of all available facts, and after full consideration of many different points of view, the Commission makes the following proposal, having drawn it up with certain main considerations kept carefully in mind, namely :

1) That in accepting continued responsibility for this service, the W.S.C.F. shall guarantee its impartiality, shall accept responsibility for its spirit, and shall give the fullest freedom of action consistent with these factors, under the direction of an Executive Committee.

2) That in all appearances before the public the I.S.S. of the W.S.C.F. shall make use of its full name, and the relationship of the service with the W.S.C.F. shall in all cases be made clear.

3) In conferences and kindred activities of I.S.S. of W.S.C.F. general interpretations of life (Weltanschauungen) shall not be raised, unless arising from the work in hand. When individual convictions and belief arise from the work in hand, they shall have all freedom and respect.

4) I.S.S. of W.S.C.F. shall have no membership other than that of the Executive Committee of I.S.S.

5) In making this decision, the General Committee of the W.S.C.F. endeavours to meet opportunities which have opened up before it to serve the interests of student welfare and international understanding in the general student field in cooperation with large student groups which are found outside the S.C.Ms in several countries. The General Committee is conscious of the fact that such adventure as this, reaching beyond the limits of the S.C.M., involves a serious strain, not only upon the material, but also upon the spiritual resources of the W.S.C.F. Nevertheless it considers the difficulties involved as a challenge to deepen and enlarge these resources through greater faith. At the same time the General Committee of the W.S.C.F. recognises its responsibility, as affirmed in its constitution,

for the promotion and strengthening more and more in national S.C.Ms of organized activities of an unselfish service character. It hopes that gradually all national S.C.Ms will be adequate to reach out into these areas of the general student field in the interests of which the activities of I.S.S. are to be carried on.

Keeping these principles in mind, your Commission unanimously suggests to the General Committee the following recommendations and the following procedure :

1) That a special committee of 3 be appointed by the Executive Committee of the W.S.C.F. to draft, in consultation with competent legal authority, the by-laws of a legal body best adopted to the purpose of I.S.S. for incorporation according to Swiss Law. These by-laws shall adequately safeguard W.S.C.F. control in regard to
   a) The preservation of the Christian spirit of impartial and unselfish service.
   b) Membership of the Committee.
   c) Financial administration.
   d) Policy and programme.
   e) Liquidation.
2) The draft of these by-laws shall be submitted to the officers of the W.S.C.F. for approval not later than November 1st. 1926.
3) If and when these by-laws have been ratified by the officers of the W.S.C.F., a committee of 15 persons shall be appointed by them or by the Executive Committee of the W.S.C.F., to be called the " International Student Service of the World's Student Christian Federation " and be authorised to constitute itself and to incorporate according to Swiss Law.
4) The by-laws must be such as to allow of the carrying out of the working agreement indicated below.
5) In case the proposed incorporation should prove to be impracticable, the committee of 15 persons shall be authorised to function in compliance with the same working agreement without incorporation.

The reasons why the Commission unanimously favours legal incorporation are :

a) That it makes clear and stabilises the impartial basis of the service, to the public and to groups of students and organisations outside the S.C.M. constituency.

b) That it makes clear and stabilises the work itself and defines the position of the work and of its staff within the W.S.C.F. activities.

c) That it facilitates financial arrangements with outside organisations cooperating with I.S.S. of the W.S.C.F. in such matters as loan-funds, etc.

Terms of Working Agreements.

Membership. Of the 15 persons constituting the Committee, not less than two-thirds shall be drawn from the officers of the W.S.C.F. and from the members of its affiliated movements. Three or four seats shall be reserved for persons chosen from outside these bodies. Provision for the appointment of members outside the Federation constituency shall be made on the basis of their ability to contribute to the efficient administration of the work.

Appointment shall be for one year. Members shall be eligible for re-election. Provisions for proxies shall be made. Two-thirds of the members shall constitute a quorum.

Provision may be made for corresponding members who shall have power of proposition, but not of vote.

Functions. The Committee shall appoint its own officers from among its members, as follows :

Chairman.
Vice-Chairman.
Treasurer.
Secretary.

and a Director who shall be designated by the W.S.C.F. and shall be the executive officer of the I.S.S. of the W.S.C.F. The Director shall have the status of a W.S.C.F. secretary. The I.S.S. Committee shall appoint in consultation with the W.S.C.F., such associate secretaries as may be necessary, who shall have the right to sit on the I.S.S. Committee with power of proposition but

without vote. In order to assure close cooperation and understanding, the associate secretary or secretaries shall have the right also to sit on the General Committee of the W.S.C.F. with the power of proposition but without vote.

The Committee and its Director and his associates shall be responsible for carrying out those activities within the frame-work of the accompanying outline programme wh ich may from year to year be decided upon in the light of existing need and circumstances. All activities undertaken shall be in the service of all students, irrespective of race, nationality and creed, and of foreign students as well as indigenous students.

The Committee shall meet not less than twice a year to discuss the policy, programme and progress of the work, and to perform the duties incumbent upon such a committee. Invitations, accompanied by the necessary agenda for such meetings, shall be sent to all members at least a month in advance of the respective meetings.

Extension of programme and work. Outside Relationships and Cooperation. Should other needs and problems arise, or should special agreements with other organisations prove desirable, they should be put before the W.S.C.F. before any action is taken. Before entering a new student field I.S.S. of the W.S.C.F. shall confer with the indigenous S.C.M. concerned, whenever such exists, as to the nature of the organisation. In any case it should keep in close contact and consultation with the respective affiliated Movements of the Federation. The I.S.S. shall continue as heretofore to cooperate as far as possible with other organisations serving students.

Public Pronouncements. No public pronouncements on any issue arising out of the work shall be made in the name of I.S.S. of the W.S.C.F. without the authorisation of the officers of I.S.S. In any critical and important issue or situation, the opinion of the officers of the Federation also should, when practicable, be sought before making a public pronouncement.

Report, Programme and Budget. The fiscal year shall be January 1st. — December 31st. The Committee of the I.S.S. of the W.S.C.F. shall submit through its Director its annual report each year to the W.S.C.F. (either at the General Committee or at an Executive Committee Meeting). In addition, a programme, with

supporting budget for the work of the ensuing year, shall be submitted for approval and authority to proceed with the raising of the necessary funds. After such approval, the Committee of the I.S.S. of the W.S.C.F. shall be responsible for the execution of the programme.

Financial Responsibility. The Committee of the I.S.S. of the W.S.C.F., in case of incorporation, carries sole responsibility for the financial liabilities incurred. In case of liquidation, funds revert to the W.S.C.F.

Programme. The range of activities within which I.S.S. shall confine itself shall be as follows :

I) *Relief.*
   a) For special student emergencies as in the past.
   b) Special help, as for refugee students.

II) *Student Self-help.*
   a) Promotion of Student self-help in meeting relief needs and in improving opportunities for study for the rank and file. Such methods should aim to reduce the cost of living and include student kitchens, cooperative shops, employment bureaux, work-student service, student loan banks, student houses and hostels, etc.
   b) Organisation of special facilities such as exchange and training courses, for study of student self-help methods.
   c) Systematic encouragement and development of work-student exchanges.
   d) Compilation and circulation of available information and experience on these subjects.

III) *Creation and promotion of an International Student Trust Fund.*

IV) *Foreign Students.*
   a) Compilation and circulation of available information and experience on the presence of foreign students within the country.
   b) Assistance to small S.C.Ms wishing to be of service to a large Foreign Student community.
   c) Investigation of the Foreign Student problem in countries where no national movement exists, and suitable action in such cases. It is understood that all such efforts

would be carried on in close cooperation with the Federation and the S.C.Ms concerned.

V) *Activities such as* :

a) Conferences on social, university and international questions to which students of all nations, races and creeds shall be invited.

b) Organisation of student tours, with the special object of promoting international understanding and goodwill.

c) Publication of "Vox Studentium" as an open forum in accordance with the policy set forth below. The paper shall also endeavour to prepare for conferences such as those mentioned above.

VI) *Guiding principles and policy.*

a) As I.S.S. is on an impartial service basis, carried on irrespective of creed, race or nationality, these activities shall be carried on without any attempt to propagandize the students for the Federation, but simply under the sense of obligation arising out of the needs and opportunities and as an expression of the spirit of Christian love.

b) Only problems are to be dealt with which arise out of the "Work Fellowship" (Arbeitsgemeinschaft) of I.S.S. in connection with relief, student self-help and similar activities, as above set forth. Every one is given full freedom to express his own distinctive view point, it being understood that equal freedom will be given for expression of the Christian point of view.

Our Commission unanimously recommends that the Secretary appointed by the W.S.C.F. to act as I.S.S. Director be also asked, along with the other secretaries of the W.S.C.F., to undertake responsibility for the promotion of social service activities within the S.C.Ms.

In the meantime we would suggest that until this plan comes into operation the *status quo* be maintained, and Conrad Hoffmann be authorised to carry on the work along the lines of the programme indicated.

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WORLD'S STUDENT CHRISTIAN FEDERATION

Australian Student Christian Movement.
182 Collins Street, Melbourne, Cable Address-*Student*, Melbourne.

The Student Christian Movement of Canada.
76 Avenue Road, Toronto.

Student Christian Movements of China.
a. Student Young Men's Christian Association, 20 Museum Road, Shanghai. Cable Address—*Committee.*
b. Student Young Women's Christian Association, Young Allen Court, Shanghai. Cable Address—*Emissarius.*

Danmarks Kristelige Studenterforbund.
17 Rosenborggade, Copenhagen K.

Suomen Kristillinen Ylioppilasliito-Finlands Kristliga Studentförbund
Dr. E.G. Gulin, Skillnaden 3, Helsingfors.

Fédération Française des Associations Chrétiennes d'Etudiants.
11 Rue Jean de Beauvais, Paris V.

Student Christian Movements of Germany.
a. Deutsche Christliche Studenten-Vereinigung, Tieckstrasse 17, Berlin, N. 4.
b. Deutsche Christliche Vereinigung Studierender Frauen, Tieckstrasse 17, Berlin N. 4.

Student Christian Movement of Great Britain and Ireland.
Annandale. Golders Green, London, N.W. 11. Cable Address — *Indefessus Gold.*

Pro Christo Student Christian Movement of Hungary.
Harsfa-utca 59*b*, Budapest VII.

Student Christian Movements of India, Burma, and Ceylon.
a. Student Christian Association, Scaibac, Miller Road, Kilpauk, Madras. Cable Address—*Scaibac.*
b. Student Young Women's Christian Association, 5 Russell Street, Calcutta. Cable Address—*Emissarius.*

Federazione Italiana degli Studenti per la Cultura Religiosa.
1 Piazza Indipendenza. Rome.

Student Christian Movements of Japan.
a. Student Young Men's Christian Association, 10 Omote Sarugaku Cho, Kanda, Tokyo. Cable Address—*Flamingo.*
b. Student Young Women's Christian Association, 8 Itchome, Nishikicho, Kanda, Tokyo. Cable Address—*Emissarius.*

Student Christian Movement of Korea.
Chong No, Seoul.

Nederlandsche Christen-Studenten Vereenigung.
Dr. H.C. Rutgers, Hardenbroek, Driebergen. Cable Address—*Rutgers, Zeist.*

New Zealand Student Christian Movement.
Donald Grant, Y.M.C.A. Building, Christchurch.

Norges Kristelige Studenterbevaegelse.
Universitetsgt. 20, Oslo.

Student Young Men's Christian Association Movement of the Philippines.
Y.M.C.A., Manila.

Russian Student Christian Movement.

Christen-Studente-Vereniging van Suid-Afrika-Student Christian Association of South Africa.
P.O. Box 25, Stellenbosch. Cable Address—*Student*, Stellenbosch.

Sveriges Kristliga Studentroerelse.
Pastor A. Werner, Fridhemsgatan 6, Stockholm.

Association Chrétienne Suisse d'Etudiants — Schweizerische Christliche Studenten Vereinigung.
A. Feldmann, Bergstr. 19, Zürich.

Student Christian Movements in the United States of America.
a. American Student Young Men's Christian Associations, 347 Madison Avenue, New York. Cable Address—*Forsec.*
b. Student Young Women's Christian Associations, 600 Lexington Avenue, New York. Cable Address—*Emissarius.*
c. Student Volunteer Movement for Foreign Missions, 25 Madison Avenue, New York. Cable Address—*Student.*

Student Christian Movement in Lands without National Organisations.
Dr. Robert P. Wilder, 25 Madison Avenue, New York.